

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 13.

[\$2 in advance.]

PROVIDENCE, R. I. SATURDAY, NOVEMBER 25, 1826.

[\$2 50 in six months.]

PUBLISHED EVERY SATURDAY,

By J. S. GREENE,

At No. 8, North Main-Street (3d story) near the
Market-House.—B. CRANSTON, Printer.

Edited by an Association of Gentlemen.

MISCELLANEOUS.

The reader recollects, no doubt, the account given in a former number, of the secession of the Baptist churches at the South, in consequence of the modern schemes and institutions to "spread the Gospel." We now publish their "Declaration" which strikes a still deeper blow at them; and as they are built upon the sand, the "floods" and "winds" of gospel truth will ere long entirely overthrow them, and not one stone of the fabric will be left upon another. What will the friends and benefactors of Theological Seminaries, Bible, Missionary and Tract Societies say now?

Ed. N. Y. Telescope.

Declaration of the Reformed Baptist churches in the State of North Carolina.

"Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." Bible.

Whereas, from twenty years experience of the progress of missionary plans and proceedings among us, we find that no benefit has arisen to the cause of Christ or his church, but on the contrary, that they have been the fruitful source of argument, strife, and contention, destroyed the peace, fellowship and union of brethren, and even the ministers of different churches, more than any thing else which has taken place in our denomination during the above period, and whereas we plainly see and realize that they have given rise to reproaches, backbitings, whisperings and evil speaking, causing discord and disagreement amongst the Baptists on the subject of Missions, whereby that brotherly love and fellowship which have heretofore been enjoyed and ought to abound, are destroyed—We do most sincerely believe that it is the missionary proceedings and beggars that have come among us, that have been the principal cause of our distresses, and which we see to be daily increasing; being well assured that Missionary Societies, Bible Societies, Tract Societies, Theological Schools, &c. and begging money, and hiring agents to beg for the support of such institutions, neither engaged the attention nor received the countenance in the example or practice of our early ministers, who bore the burden and heat of persecution and sufferings, and by

their faithfulness and devotedness to the cause of truth, brought the Baptist society to that amount of numbers and influence which they have since attained. They would indeed have been ashamed, and blushed at such conduct and proceedings as have been resorted to in order to get money and subscriptions, under pretence of promoting religion and spreading the Gospel, while in this day there are too many that seem to glory in these very proceedings, and bring dishonour on the christian name. We hesitate not to say that the societies and practices already referred to, have no warrant from the New Testament, nor in the example and practice of Christ or the Apostles.—We also well know that our unhired and unlearned but laborious and faithful predecessors in the ministry, brought the Baptist community to a greater state of purity, peace and prosperity, than all these unhallowed schemes and missionary operations have done, or ever will be able to do, with all their parade and begging of money. And indeed, ever since these modern schemes and societies have been invented, and persons of by-ends and worldly principles have engaged in them for the sake of the honour or profit which they might bring to them, thereby forming a connexion with this world, the cause of vital godliness, peace and union, has been declining among us. From these considerations, We do most solemnly declare a NON-FELLOWSHIP with all such societies and proceedings, and with all churches who hold members of such societies in them, and that we cannot, as independent churches of Jesus Christ, travel further in communion with those churches or individuals that disregard our feelings, break our peace, and disturb the tranquility of the churches to which we belong.

We do therefore covenant and agree to, and with one another, as independent and accountable churches of Jesus Christ, by our subscribing, to endeavour to maintain the following Articles, and to strive by Divine assistance once more to restore purity of principles, brotherly love, peace and union, among ourselves if possible.

Article 1. Our body of churches shall be known by the name of the "Reformed Baptist Association of Churches."

Article 2. Knowing from long and painful experience the strife, contention and evils caused in all the churches with which we are acquainted, by Missionary Societies and their proceedings, and being fully convinced that begging money under pretence of spreading the Gospel and aiding the kingdom of Christ, is without any warrant from

the New Testament, or any example in the purest ages of the Church, and that these modern schemes and Missionary Societies are only the inventions of men, and like all other such inventions will only prove a curse to the church of God, we therefore declare that no person who is a member of any Missionary Society shall have membership in any of our churches while he continues in such society,—or if any who are already members of our churches, shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall, by any of us, be invited into our pulpits, or have his appointments published by us, to beg and cheat the people, contrary, as we conceive, to the precepts of the Gospel, and the long standing and ancient practice of the Baptists in these United States.

Article 3. Believing that the Tract Societies often frame fictitious accounts and narratives to mislead the mind and promote the interest of their own sect, and that one great design of these societies is to bring the youth of our country, as they arrive to manhood, to be of some sectarian opinion, and thus pave the way in time for an established religion and priestly dominion, and that such an event ought to be guarded against by every friend to true religion and the rights of conscience, we therefore declare that no person who is a member of any such Tract Society, shall have membership with us except he first renounce his connexion with the society; and no minister or preacher in membership with these societies, shall be invited into our pulpits if it be known to us that he is a member of such societies.

Article 4. Convinced that Theological Seminaries are the inventions of men, and have no warrant or sanction from the New Testament, nor in the example and practice of Christ and the Apostles: For none of the Apostles, when called to preach the Gospel, ever went to such places to be taught rhetoric, oratory or other human accomplishments to prepare them for the work of their ministry: And knowing, moreover, that the Baptist denomination in these United States have long existed and flourished without any such institutions, and that there is at present a strife among the different sects which shall be the greatest in the esteem and honour of this world, which strife must be injurious to the simplicity and purity of the religion of Jesus Christ.—For already, since the commencement of these seminaries, and the numerous societies for their support, there is less vital and practi-

al godliness, less harmony; peace and christian feeling, than has ever been within our remembrance. And so far as we are able to see and judge from the word of God, and the past history of the Church, we believe this new invention of training up young men for the ministry, will be the greatest curse to our own as well as other denominations, and in the end be productive of evils too numerous here to be described;—substituting forms for realities, introducing a proud, pompous and fashionable ministry, instead of a humble, pious and self-denying one. And since in all ages it has been like priest, like people, true religion under such a ministry, must be expected soon to be reduced very low. We therefore feel constrained to declare a non-fellowship with all such human institutions and devices, and to discountenance all societies and travelling beggars for their support, believing them to be the emissaries and agents of Anti-Christ, and opposed to the true kingdom of Jesus Christ.

Article 5. In regard to the spread of the Bible, and Bible Societies, we believe that no one man is competent to the task of translating the Scriptures into another language, in the short time which seems to be practised in India. Nor do we think any two or three men of a particular sect, very likely to give the heathen, or others, a correct and impartial version of the Bible, by reason of those particular views and prepossessions which influence, more or less, the members of every religious persuasion. We fear, indeed, that there will be as many incorrect or spurious Bibles as there were in the time of king James, when he was induced to select fifty-four persons, eminent for learning and knowledge in the ancient tongues, to give his subjects our present translation of the Bible. The first Bible that was ever printed in America, we are informed, was printed for the Nantick Indians, and in their tongue, more than one hundred and fifty years ago. Since that time, how many missionaries have been sent amongst the American Indians, how many of their youth have been educated for the ministry, and what incredible sums of money have been expended for converting the various tribes, and yet, where are the fruits of all these mighty doings, and what has resulted from the vast expenditure? For want of a true call to this work, bad management, or through a neglect to set a proper example, or all these put together, the Indians in almost every instance have been only made worse, more profligate and dissipated, and been brought to a more speedy and certain destruction. What has been already done, may be done again, not only to the few remaining Indian tribes in this country, but to the inhabitants of India, and elsewhere, particularly when no better instruments are employed, and much worse measures and proceedings are adopted. But with respect to Bible Societies, so called, who can believe these societies will advance the interest of Christ's

kingdom, when the great men of this world, the mighty, the rich, the fashionable and ungodly are received into half-brotherhood with the church, and are made life members, managers and directors in these societies, for carrying on the word of the Lord, and the conversion of the world—and all this to get more money and obtain greater renown in the eyes of this world? Will such men, and such measures, promote the humble and self-denying religion of Jesus Christ in the earth? As well may it be expected that darkness will produce light. It would be well for some of the officers and donors to these popular societies to recollect the proverb, that *charity should begin at home*, and first learn their own negroes to read the Bible, who have sweated and toiled for the very money perhaps they are giving to others. Are there not often poor labouring ministers and destitute individuals in their very neighbourhoods, who stand in need of, and have a claim on their charity, whom they pass by, and give with a liberal hand to some distant object for the sake of having the praise and honour of great and wicked men? To us it seems surprisingly strange that those who neither read the Bible, nor love its truths, nor practise its precepts, should undertake to send the Bible to others, since they can feel no real interest in the duties enjoined in it, if they do not even disbelieve its divine authority. We therefore declare our discountenance of, and non-fellowship with all such societies, and such connexion between the church and this world, knowing that *Christ's kingdom is not of this world, and no person who is a member of any such Bible Society shall have membership with us except he first renounce his connexion therewith, for we are fully assured that as a worldly-minded Judas betrayed Christ, so will these worldlings in Bible Societies betray the cause and church of God.*

Article 6. Any persons at present being a member of any of our churches, and feeling himself aggrieved by these our articles, where there is a majority in any particular church in favour of adopting them, shall have the liberty, by letter of dismission, to remove his membership, and join any church he or she may think proper. It has already been stated, that any who are now members of our churches, may continue their membership by promising to renounce connexion with such societies as are herein by these Articles declared to be out of fellowship with us, and desisting from such practises as have been stated to wound and hurt the feelings of their brethren. For we claim the right of thinking for ourselves, and of worshiping God in the way we deem right, and also of choosing our own company for associates. These rights we believe to be given to us by our Maker; they were established by the blood and sufferings of our fathers, and are secured by the Constitution and we feel every willingness freely to grant them to others.

In testimony of agreement to the foregoing Articles of this our declaration, We, the undersigned Baptist Churches, after due deliberation and decision in our conferences, have appointed our several clerks to sign the names of our churches, and the number of members belonging thereto, this 29th day of August, 1826. *N. Y. Telescope.*

The Danger to which our Nation is Exposed. Extracts from an Address, delivered on the late anniversary of our National Independence, by L. S. Everett.

In treating of the EVILS to which as a nation we are exposed, the speaker observed:

"But you will pardon me for saying; that the danger to which we are exposed from the intrigues and machinations of aspirants for office and honour, is but trifling when compared with that which may be expected from another source. The clergy, under certain circumstances, have more power, and more likely to undermine our freedom, than any other combination of men. If you will consult the history of Rome, of England, of France, of Spain or of Ireland, you will be convinced that those whose employment it should be to disseminate light, liberty and gospel freedom, have, in all cases whenever they have obtained the ascendancy, become the destroyers of liberty! By this general remark I do not intend to implicate all those who have been engaged in the sacred office of the ministry; far be it from me to deny that there have been good and faithful ministers of Christ. But I conceive it to be a fact, which, though it may be denied, cannot be disproved, that whenever any sect of religionists, more especially the leaders of any sect, have obtained such an ascendancy over a government, as to be patronized to the exclusion of any other, they have invariably destroyed the liberty of the people. I might particularise, but 'a word to the wise is sufficient.'

"With this fact in view, it may be well to enquire if there are any indications of their gaining an ascendancy in this Nation.

"I would not be hasty nor uncharitable, but to your speaker it appears that they have already obtained an astonishing influence, which, unless it be checked or destroyed, will ultimately cause our republic to totter on its foundation. A few particulars are worthy of our candid consideration.

"Our seminaries of learning are almost exclusively under the control of the popular clergy. This being too apparent to require proof, and it being a self-evident fact that our scientific institutions exert a powerful influence over the affairs of our nation, it becomes us to be up and doing before it be too late. Perhaps my apprehensions are groundless, but it does appear to me, that it is impolitic for our General government or our State Legislatures to lend a helping hand to any sectarian institution, unless they extend their munificence to all alike.

"It is maintained by politicians, there is

such a degree of jealousy between the various sects of religionists in our country, that an equilibrium will be preserved, and any particular design upon our institutions thereby defeated. At present it may be so; and we have reason to be thankful for the state of things which prevents an unhallowed dominion by any sect. But, may I not ask, what would be the consequence should three of our most popular sects of christians be amalgamated? What would be the result if they should be marshalled by their leaders and brought into the field as others of the same opinions have done in former ages?"

N. Y. Telescope.

THE SECOND DEATH.

Death is the total extinction of being; all proofs of existence are gone; we have no evidence of the continuance of a thinking principle, for the organs of communication of thought are lifeless. If we believe that mind exists after the destruction of life, we believe not only without, but contrary to evidence, (a kind of belief so fashionable, that we suit the word to the acceptance.) The common notion of the religious is, that after the death of the body, the spiritual part, whatever they suppose it to be, has a state of existence, either in happiness or misery, and that a portion of the spirits suffering this misery, are exposed to a *second death*. We would suppose that if the first temporal death did not kill, that the *second* would certainly annihilate; but as mystery when connected with modern religion, rejects every thing like elucidation; we are unfortunately left in the dark on this subject, and are not informed how the punishment of the wicked, after the second death, varies from that which followed the first; and perhaps we should not blame the advocates of indissoluble torment, for keeping us in ignorance, when we consider how little they know of what they so much assert: the definition given by the Scotsman to metaphysics, may apply to its offspring: "It is that of which he who speaketh doth not understand, and he who heareth doth not comprehend."—Leaving enthusiasts to shape clouds to their whims and fancies, which, however coloured, must finally dissipate—we address ourselves to those who have not forsaken common sense, to indulge their self-pride in the idea that they are made of more spiritual stuff than other men, or even a poor publican.—We unhesitatingly deny that either the first or second death takes place in a future state. The second, evidently points out a first, and they both belong to one species. *The first death* alludes to that state of the Jewish Church, which Jesus designated in John viii.—"I said therefore unto you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." The fifty-first verse of the same chapter shows that the death of the body was not alluded to, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see

death." If, however, the opponents of Universalism wish to contend the point with us, and say that temporal death was meant, all we ask of them is to produce some of the disciples or believers of that day who kept the sayings, for if temporal death was alluded to, they must be now alive somewhere, and living witnesses would do more to establish the glorious doctrine of endless misery, than all the dead ones they have manufactured in theological institutions since the corruption of Christianity.

That this first death was experienced by the Jewish Church, no one conversant with sacred history can doubt; it was the death of unbelief, its shroud and coffin, the ordinances of the law, and the traditions by which the law was made void.

This death is not an endless state to the Jews, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*."

The second death, is the apostasy of the Christian Church. "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat."

The founder of our holy religion is evidently represented by the sower of good seed, and he foresaw that his kingdom would, in process of time, be infested with tares, for "the spirit speaketh expressly, that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils." One would suppose, due reverence to the Popes of the Roman and Protestant religions, notwithstanding, that the second death has not yet passed by, for though witchcraft and its sisters are out of fashion, yet the doctrine of devils is pretty common; so much so, that a man is scarcely considered a Christian unless he believe in a devil, with horns and hoofs, and in that awful punishment which even the inquisitors could hardly invent or fancy, without a small spice of the doctrines alluded to in the text.

In Rev. ii. "he that overcometh shall not be hurt of the *second death*." Why? because he should not fall away into unbelief.

To the Church of Sardis, Rev. iii. "thou hast a name that thou livest, and art *dead*." This Church therefore had fallen into second death, yet that very Church is exhorted to repent in this very chapter.

Rev. xx. "And death and hell were cast into the lake of fire. This is the *second death*, and whosoever was not found written in the book of life, was cast into the lake of fire."—In the 21st ch. it is called "the lake which burneth with fire and brimstone; which is the *second death*."—In the xiv. we are informed that any man who worships the beast and his image, and receives his mark "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and

the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image."

By reading attentively the scripture in connexion with these quotations, we will find that the fire and brimstone is called the *second death*, and that this fire is called the wine of the wrath of God, and in the xxi, we will learn the persons who shall have their part in the lake. Notice, also, that the time of punishment is confined to the period of worshipping, and to *day and night*; the hell in a future world, as commonly believed in; is a place of darkness; be that as it may, we find no division of day and night in eternity.

Farther, if we trace the scriptural connections of the expression "wine of the wrath of God," we will find that its objects are those belonging to time and not to eternity, thus read Rev. ch. xv. xvi.—The first vial was poured on the *EARTH*, the second on the *SEA*, the third upon the *rivers and fountains of waters*, the fourth upon the *SUN*, the sixth upon the great river *Euphrates*." We cannot reconcile on the common theory, the existence of so much water in the regions of the condemned, neither can we imagine a Sun in hell, nor even a river Euphrates; all these sound very strangely when we imagine them in another state of existence—we leave this part of the subject for those skilled in shrine making mysteries, to clear up. Having shown that the punishment is cotemporary with the worship, it is only necessary to say, that the beast is not eternal, for in xiii. ch. of Rev. we are told "that power was given unto him to continue *forty and two months*."—During this period we remember that the holy city was to be trodden under foot by the Gentiles, and the woman was to be in the wilderness; and however critics may agree, as to the duration of the time, all must acknowledge that it is not endless.

We have thus shewn what the first death consisted in, and that the subjects would be restored; the receiving of them being, as life from the dead.

Also, that the second death is similar in kind to the first, and must terminate in this state of existence.—We are aware that many persons confine apostasy to the Roman Church; they had better look at home. Protestants are like booksellers, who republish a work with former errors corrected—but put as many new ones in their edition; and it is feared that whilst we have rejected some of the errors of the Catholic Church, we have added others, to say the least, not more rational. Every day we see the worshippers of the beast, who have torment *day and night*. Go to prayer meetings and grace sayings. See the professors of religion—are they happy?—do their countenances express humble resignation?—If so, they worship the true and living God, and if not so, then do they worship a beast

who tortures them—aye they expect nothing less than that after torturing them in this world, he will continue them or their friends through eternity in the most horrid torments, that a monster could devise—God of mercy! who could have rest day or night, if they worshipped such a beast, and clothed him with omnipotence. But this worship must have an end, and its misguided followers, having learned the true character of our God, must unite with every creature in ascribing "blessing and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever." *Herald of Salvation.*

RELIGIOUS LIBERTY.

"Religious liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living as man, has a right to this, as he is a rational creature. The Creator gave him this right, when he endowed him with understanding, and every man must judge for himself, because every man must give an account of himself to God. Consequently this is an indefensible right; it is inseparable from humanity; and God did never give authority to any man, or number of men, to deprive any child of man thereof, under any color or pretence whatever. What an amazing thing it is then, that the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do? To force rational creatures into their own religion! Would one think it possible, that the most sensible men in the world should say to their fellow-creatures, "Either be of my religion, or I will take away your food, and you, and your wife and children shall starve! If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and still if you will not see as I see, I will burn you alive." It would not be altogether so astonishing, if this were the manner of the American savages. But what shall we say, if numberless instances of it have occurred in the politest nations of Europe! Have no instances of the kind been seen in Britain? Have not England and Scotland seen the horrid fires? Have not the flames burning the flesh of heretics, shone in London as well as in Paris and Lisbon?" *JOHN WESLEY.*

Proceedings of the Northern Association of Universalists.

The Ministers and Delegates, composing the NORTHERN ASSOCIATION OF UNIVERSALISTS, convened at Barre, Vt. Oct. 3d. 1826, and united in prayer with Br. K. Haven. Organized the Council, by choosing Br. J. E. Palmer, Moderator, and Br. K. Haven, Clerk. Appointed Brs. K. Haven, J. Wallace and N. Wright, jun. a Committee to receive

requests for Letters of Fellowship and Ordination, and report thereon.

Adjourned till half past 8 o'clock, Wednesday morning. Prayer by Br. Isaiah Boynton, jun.

Wednesday morning, convened and united in prayer with Br. J. Moore. Read the Credentials of the Delegates, and the letters from the Societies in connexion, and found them satisfactory.

Appointed Brs. J. E. Palmer, K. Haven and J. Moore, a committee to inquire into the recent proceedings of Br. A. Kinsman, and report at the next annual association.

Morning Service.

Introductory prayer by Br. N. Wright, jun.

Sermon by Br. J. Moore—Text, Psalm cxvii. "O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever: Praise ye the Lord."

Concluding prayer by Br. I. Boynton, jun.

Afternoon Service.

Introductory prayer by Br. T. J. Whitcomb.

Sermon by Br. N. Wright, jun. from I Thes. v. 21. "Hold fast that which is good."

Concluding prayer by Br. T. Browning.

Evening Service.

Introductory prayer by Br. J. Moore.

Sermon by Br. T. J. Whitcomb, from Rom. viii. 38, 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Concluding prayer by Br. N. Wright, jun.

Attended to the reports of the Brethren, appointed to visit the several societies in connexion with this Association, and found them expressive of the growing prosperity of our spiritual Zion.

Adjourned to meet on Thursday morning, at half past 8 o'clock; Prayer by Br. J. Wallace.

Met according to adjournment, and addressed the throne of grace, with Br. M. Coburn.

Appointed the following brethren to visit the societies in fellowship with this Association:

Br. K. Haven, Barnard, Bethel, Hancock, Rochester, Shoreham and Whiting.

Br. J. E. Palmer, Barré, Montpelier, Richmond and Randolph.

Br. S. C. Loveland, Cavendish, Chester, Reading and Weston.

Br. R. Bartlett, Harland, Londonderry and Townsend.

Br. T. Browning, Calais and Plainfield.

Br. M. Coburn, Craftsbury and Royalton.

Br. D. Walker, Bolton and Crown-Point.

Br. J. Moore, Northfield, Stafford and Williamstown.

Br. N. Wright, jun. Burke, Compton, Danville, St. Johnsbury and Waterford.

Br. T. J. Whitcomb, Rockingham, Wardsborough, West-Windsor and Athens.

Br. Cooper, Powlet and Queensbury.

Br. Ward, Shrewsbury and Wells.

Br. I. Boynton, jun. Plymouth.

The Committee for requests, &c. reported in favor of granting a letter of Fellowship to Br. Daniel Walker, and of conferring Ordination upon Br. John Moore; which reports were accepted.

Public Service, Thursday Morning.

Introductory prayer by Br. N. Wright, jun.

Sermon by Br. J. Wallace. Text, Mat. v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Ordination of Br. J. Moore.—Consecrating prayer by Br. M. Coburn. Delivery of the Scriptures and Charge, by Br. K. Haven. Right Hand of Fellowship by Br. J. E. Palmer. Benediction by Br. J. Wallace.

Afternoon Service.

Br. D. Walker, the introductory prayer.

Br. K. Haven, the Sermon, from Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, earth and the sea, and the fountains of waters."

Br. J. Wallace, the Concluding prayer.

Appointed Br. K. Haven, to prepare the present proceedings, accompanied with a Circular.

Voted, That they be published in the Universalist Magazine and Christian Repository; and, that the Editors of similar publications be requested to insert the same.

Voted, To adjourn this Association, to meet by divine permission, in Calais, (Vt.) on the first Wednesday and Thursday in October, 1827.

United in devout prayer with Br. J. E. Palmer.

J. E. PALMER, Moderator.

K. HAVEN, Clerk.

GENERAL EPISTLE.

To all Believers in the unbounded goodness and impartial grace of our common Parent: To all the humble followers of his dear Son; and, to all the children of darkness, sorrow, and affliction, wheresoever scattered abroad; the Northern Association of Universalists sends christian salutation: wishing you great peace in believing, and immortal felicity beyond the grave.

While another year has glided into the vast ocean of eternity, our lives have been preserved, and we have been permitted, under the smiles of our indulgent Father, to meet once more in annual association; to behold each others faces in the flesh; to re-

ciprocate the genial emotions of fraternal affection ; to recount the mercies of the Lord, and to contemplate the increasing prosperity and welfare of our spiritual Zion.

The great Master of Assemblies, we trust, was graciously pleased to bless us with his divine presence ; to preside in our council, and to direct our public labors of love.

In the temple, we heard the peaceful step of prince Emanuel waiking amidst the golden candlesticks, and felt in our hearts to say, "It is good for us to be here." "How amiable are thy tabernacles," O Lord of hosts. Blessed are they that dwell in thy house, they will be still praising thee."

In the congregations, which were numerous and respectable on each day,—we discovered many fathers and mothers in Israel, whose hoary locks, bleached by the frosts of many winters, indicated that their earthly pilgrimage was fast drawing to a close. The tears of love, gratitude or contrition, that rolled down their wrinkled cheeks, told us that they were deeply impressed with a sense of the glorious doctrines, truths, and precepts, that were elucidated and enforced.

There too, were seen the youth like tender plants, adoring the walls of our Zion. The rose of health bloomed upon their cheeks ; the placid smile of contentment sat upon their countenances ; while the tears of joy or grief, that flowed in copious effusions, showed that they were not "past feeling." May "the genial current of their souls" never be frozen by the heart-chilling doctrine of interminable misery. May they grow up in the nurture and admonition of the Lord, and be like corner stones, in our spiritual edifice, "polished after the similitude of a palace."

The loud anthems of praise that filled the temple, and ascended like grateful incense to the skies, added much to the pleasures of the occasion, while they did equal honor to the excellent choir, and to the science of vocal and instrumental music.

The audience listened with attention, while they were called upon to render unto the Lord unfeigned gratitude and praise, for the plenitude of his goodness and mercy to the children of men. They were also encouraged to "hold fast" the great and precious blessings bestowed upon us by our Creator, in his dear Son. While the love of God, which is infinite and unchangeable, from which nothing in heaven or earth in time or eternity can separate us, was enforced as the moral cause of supreme love to him, obedience to his commandments, and charity to all mankind. As the sun imparts light and heat to all the objects within the sphere of its influence, so were our eyes directed to the spiritual Son of Righteousness, as the true light, that lighteth every man that cometh into the world ; while we were encouraged by his luminous examples, to "let our light shine before men." Our souls were enraptured at the vision of an angel, bearing to earth's remotest bounds the

"everlasting gospel." We heard the glad tidings of peace and salvation, echoing from the mountain's top to the distant plain ; from the interior to the ocean : while a ransomed world shouted victory to God and the Lamb, as they returned and came to Zion, "with songs and everlasting joy upon their heads."

Such dear Brethren, were the provisions upon which our souls feasted as we sat together in heavenly places." No root of bitterness sprung up to mar our joys, or disturb the tranquility of the scene. We could verily say, "How good and pleasant it is for brethren to dwell together in unity."

Brethren in the ministry of reconciliation : Let us be encouraged to greater vigilance and faithfulness in the discharge of the impartial duties that devolve upon us. Remember that our cause is the cause of humanity. That it has enlisted in its favor, all the good feelings and wishes of every philanthropist, and true lover of Zion. See then that you have on "the whole armour of God," such as "truth," "righteousness," "peace" and the "sword of the spirit." Clad in this firm panoply, you will "contend earnestly for the faith once delivered to the saints." But remember, "that the servant of the Lord should not stive, but be gentle in all things ; apt to teach," &c. Therefore, while you preach "Jesus, the resurrection and the life," you will be careful to "maintain good works, for these things are both good and profitable unto men." Thus your life will be the best comment upon your ministry ; and the world will approve of your good conversation in the gospel of Christ.

Brethren of the apostolic faith : While you profess to embrace the religion of Jesus, you will permit me to point out to you some of its requirements. Love to enemies, pity to the afflicted, benignity to the destitute, compassion on the ignorant, and charity and good will to all mankind, are among the most important duties it inculcates. Be exhorted then, to "add to your faith, virtue ; to virtue, knowledge ; to knowledge, temperance ; to temperance, godliness ; to godliness, brotherly kindness ; to brotherly kindness, charity." Be attentive to the ministry of the word, not forsaking the assembling of yourselves together as the manner of some is, "that you may grow in grace and in the knowledge of God. The apostle assures you that your religion conducts to the path of virtue and consequent happiness. He says, "The grace of God that bringeth salvation to all men hath appeared, teaching us that we should live soberly, righteously, and godly in the present world."

Finally, may we all be prepared for that immortal kingdom of glory, where no cloud of darkness, sin, or misery shall ever intercept the rays of divine truth, love, mercy, and goodness, that will beam upon the ransomed soul, forever.

KITTREDGE HAVEN, Clerk.

THE SABBATH.

An attention to the duties of the Sabbath, is closely connected with the improvement of the intellectual powers of man. It is a well known fact, that these powers are brought to maturity only by proper culture, and that their growth depends on the objects with which they are conversant. He who never raises his mind above the world, whose whole soul is occupied by objects of sense and the pursuits of this world, debases his intellectual nature, and rises little above the brutes.

There are objects of truths, with which, the more intimately we are conversant, the greater will be the improvement of our intellectual powers. Such are those, to which our attention is directed by the duties of the Sabbath. These duties direct our attention to the truths of that science, which God himself has taught, and which treats of his being and glorious perfections, and of the nature and extent of his kingdom. They direct the mind not to the works of man, but to the works of the ever blessed God ; not to the displays of human power and skill, but to the displays of infinite power and wisdom ; not to the displays of the beneficence of a creature, but to the manifestations of infinite benevolence ; not to systems of human jurisprudence and civil policy, but to the laws and government of Jehovah.—The duties and employments of the Sabbath especially direct our minds to that part of the divine economy, which relates to this world as a rebellious province of the kingdom of God, now placed under a dispensation of mercy by the introduction of the mediatorial scheme, in which all the divine perfections appear in their peculiar glory. They call our attention to ourselves as the creatures of God, formed by his power, supported by his goodness, redeemed by his love, and the objects of his constant care ; to ourselves as made a little lower than the angels, possessing capacities for endless advancement in knowledge, and destined by the purpose of God for immortality.

The very nature of these truths, an attention to which is involved in all the duties of the Sabbath, shows how closely they are connected with intellectual improvement. If any truths, within the circle of all the sciences, are fitted to enlarge and exalt the powers of the mind, certainly these are.—They are truths which God himself has taught. In point of importance and sublimity, they exceed all others. What are the most sublime and interesting productions of human genius, when compared with that volume, which bears an impress of the glories of the divine Majesty, which, like the sun, throws a light on every thing around us, makes the study of the works of nature pleasing, and eloquent in the praise of their Creator. The influence, then, of the employments of the Sabbath, upon the intellectual powers of man, shows its benevolence.

But the benevolence of the sabbatical in-

stitution appears with its proper evidence, from the influence which attention to its duties has on the heart, or moral feelings. It is well known, that all human conduct springs from these, and is directed to that which is good, or to that which is evil, according as these are virtuous or vicious, sinful or holy. The capacity for happiness depends for its increase on the improvement of the intellectual powers; but the happiness actually enjoyed depends on the temper of mind or moral feelings. On these the duties of the Sabbath are fitted to have an influence, and a most important influence. Their whole tendency is to bring man to that state of moral feeling, which is necessary to raise him to his true dignity, to restore him to the favor of God, and to prepare him for endless felicity. Their whole tendency is to deter men from sin and misery, and to influence them to be holy and happy.

PROVIDENCE,

SATURDAY, NOVEMBER 25, 1826.

"Earnestly contend for the faith."

TO OUR PATRONS.

After a suspension of four weeks, from our Editorial career, we have the pleasure of announcing to our patrons that our patronage has so much increased as to induce the publishers to re-commence the publication. Our patronage is not so extensive as might have been expected, and were it not for a considerable increase which we have reason to anticipate, the work could not have been recommenced; but, relying on the liberality of our friends to assist us in future, we have been induced to make this effort; and we assure our patrons that nothing shall be wanting on our part, to render it worthy of their perusal; or instrumental in the promotion of that great cause which we, in common with our brethren, profess to advocate. The age in which we live, renders great effort necessary. Sectarians have receded, and recanted so much, that they have one and all arrived at a point, where no alternative awaits them, but either at once to advance to that clear and heavenly light of the gospel, which shines upon all mankind, or, to make a firm resistance where they stand, either to retrieve what they have lost, or to expire in the struggle. And who that has read the least of man, can doubt the event? No! We have a mighty struggle to encounter.—A struggle between hope and despair—between reason and desperation. And we may be assured that nothing but a steady, undeviating course, a course marked by reason in her calmest moments, can ever give us the victory. For not against our open enemies, alone, have we to contend, but with our disguised ones. With men who wear our name, to mark their deadly hostility to our cause. These are our worst enemies, and enemies whom i

will require our greatest efforts to conquer. But brethren let us not be discouraged, let us persevere in the good cause, let us wield the weapons of the gospel in this glorious warfare, and we may be assured that we shall prevail.

☞ We have the pleasure to announce, that the *Telescope and Miscellany* will in future be published by J. S. Greene and F. C. Swain, and that the Editorial department will be conducted by the former Editor—Rev. David Pickering.

CHRISTIAN INTELLIGENCER.

Want of time at present prevents us from making any remarks in relation to the Editor of the above named paper, and as our engagements, as Editors, cease with the present No. one of us will, by permission of Br. Pickering, address the Editor of the *Intelligencer* as a correspondent, and calmly collocate the offensive expressions of his addresses to us, to show how far we have been justifiable in the treatment of which he complains. We can only say at this time, we have not been the first to attack, and that we feel conscious that his attack on us was unprovoked, and unwarrantable; and we feel equally confident that we can satisfy the unprejudiced reader of this fact. Editors.

FOR THE TELESCOPE AND MISCELLANY.

Candid Reply to a "Believer," &c.

DEAR SIR & BROTHER,

Your letter in the "*Telescope and Miscellany*," of the 14th ult. deserves particular attention, and I now offer you this respectful reply, through the same medium.

You express "deep regrets that your well meant letter of September 2d, should have had no other effect than to produce indignation in my mind, against a respectable young gentleman, whom, you say, I have *all but named*, as the sole editor of the *Telescope*." But in these suggestions, sir, you are wrong; for all the feelings which it at first excited, related exclusively to the *writer* of the letter, of whom I was as ignorant as of the man in the moon. As to *all but* calling some young man by name, you do me injustice, if you persist in the assertion. I have not done it, either in the *rejected* reply to you, or in my paper. You are requested to refer to the page or pages on which you found your declaration. I said, expressly, (page 79,) "No, we are *totally unable to conceive who the editor is*, that manages in this manner." Was that "*all but naming*" him? I expressed a *suspicion*, that the principal conductor of the *Tel. and Mis.* was young and inexperienced; but I deny having published a sentence in my paper, from which it could even be inferred, that I knew his name. Nor do I now know *who* the editor (or editors) of that paper is, any more than I know *who* edits each journal in Europe. Therefore, when you represent me, as having my eye upon a particular "young gentleman," of whose

name I had knowledge; you do me "mighty wrong." Unless you know my thoughts and intentions, better than I do myself, you ought not persist in the above assertion.

You declare, in so many words, that I "*supposed the Editors of the Tel. & Mis. were the authors of the letter of Sept. 2d.*" But I must inform you plainly and solemnly that you are *again wrong*, for such a thought or supposition never occurred to my mind, till I saw it from your pen! The best evidence of having been influenced by good motives, in publishing such manifestly incorrect or untrue statements, will be, cheerfully to retract them. Permit me, sir, to use your own words: "In this you are wholly mistaken; and" I "stand exonerated from the crime of having" supposed what you asserted. "I think you cannot review" these things "without pain and regret."

Your declaration that "in a subsequent editorial article," I "was pleased to call my answer" to you "*a piece of pleasantry*," is also incorrect. I said no such thing, as every one may know, by examining my paper. When I employed the sentence to which you allude, (see page 77) I was *not* speaking of my answer to you, but of "an article in the *Intelligencer*," as it was expressly said; found on page 61. So that your *humorous play* upon the word "*pleasantry*," is without a shadow of propriety. But that *sport* was as harmless as unmeaning. It arose from a misunderstanding of my words. Now all I ask of you, is, either to disprove what is here stated, by an appeal to testimony and facts, or ingenuously withdraw your bold assertions.

I consider your remarks concerning "the *Editorship of the Telescope*," &c. extremely evasive. If I was mistaken in that matter, and was leading my readers into the same error, it was your duty, as a friend, to rectify that mistake. It would be a mere act of humanity. I would not ask you to *call names*; but you might have given one broad statement of facts, which would be impartial and useful. But, dear brother, I venture to predict, that you will never assert, that the *Telescope* was edited, as its title page purported; or, that "*An Association of Gentlemen*," were *jointly concerned* in the articles which related to me; and which I repelled. That I spake of the Editor or Editors with great severity, in my 10th No. is not denied. But the very reason was, because he came upon me in the dark. Had the writer given his name, then I should have been able to answer him according to his reputation and standing. But I did not know, nor could I for my life conceive, by whom I was thus attacked. I thought it was an enemy. But if he is *not*, let him give me his name, (or their names,) without reserve; and then we can come to an amicable adjustment. There is no necessity for prolonging the difficulty. All I want is, to see a fair and friendly disposition.

But suffer me, dear sir, to ask you, which-

er I have not as much reason for accusing you of being *passionate*, in your remarks, as you or your Editors had, for thus accusing me? Are not your remarks highly seasoned with positive assertions, humor and even irony? You cannot deny it, in the face of your readers.

Is not your fable of the *boy's stoning the frogs*, precisely of a piece with my story of the *Quaker and his dog*? If I was "passionate," so were you. But I wrote with good humor, without the least intention to give offence, and presume you did likewise. And if you could be so easily mistaken, as to what I *supposed*, and had *written*, will you not also allow, that you may have been wrong, as to the *motives and feelings* which prompted my communications, or articles in the *Intelligencer*?

Your insinuation that I would abuse you, if you published your name, is very objectionable. I hope this reply will satisfy you and others of your mistake. For almost six years I have published my paper, and never before had a word of difficulty with any Editor of our order. If this is evidence of a contentious disposition, then your insinuations may be supported. But, brother, please to deal in plain statements of facts, and not in mere intimations. Conscious integrity never shrinks from the truth.

Yours with sentiments of respect,
EDITOR OF C. INTELLIGENCER.
A Believer in Divine Revelation.

FOR THE TELESCOPE AND MISCELLANY.

"THE PROBATION STATE."

Our brethren, the limitarians, make mention, very frequently in their publick administrations and private conversation, of "the probation state," meaning that this mode of being is the only time and place to form characters for eternity.

But why christians who take the Bible as the man of their counsel, should be so tenacious on a subject concerning which it yields no direct proof, is unaccountable. Concerning this state of probation it may be proper to indulge some queries in order to cast some light on the subject; and

1st. *What is it that makes the present a probationary state?*

Perhaps it will be said, that "Christ has now placed man in a salvable state; i. e. all may be saved if they will; but they will not all come to him and have life."

2d. *How was this way prepared, in which man may be saved now if he will?*

It will be said, that Christ has done it.—He has trodden the wine press of the Almighty's wrath—He has quenched his Father's flaming sword in his own vital blood, and satisfied the imperious demands of infinite and injured justice—redeemed man from the curse of the law—taken away original sin and placed the children of men in as good a condition as before the fall.

3d. *What probation did the death of Christ*

procure for those millions that died before he came and suffered?

According to this doctrine there was none, for how could they have a probation state if there was none since the fall until Jesus had suffered to open a way? Surely the merits of Christ's death could not be realized until the death occurred.—Therefore all that died before the death of Christ departed under the curse of the law.

4th. Will any say, that "those who lived before the christian era had faith in a Saviour to come and take away original sin?" To such I would say, that (unless their faith could remove what nothing but the death of Christ could take away) all their faith could do would be to apprehend the truth that in future ages Christ would come and "restore the ruins of the first" man, and place on salvable ground all men in after time.

5th. Probably some will say that "Jesus was as a Lamb slain from the foundation of the world." If this could have any bearing on this subject, it would imply that a sacrifice was offered for sin before sin existed or man was made. This does not help the matter for the better. St. Paul said, "now is the day of salvation."—It was an accepted time eighteen hundred years ago. It was an accepted time when he spake this saying. It will be a day of salvation for eighteen hundred years to come, and longer, if there are any who have not been reconciled to God; for who shall dispute a Paul, and say that "all things in Heaven and earth shall not be reconciled to the Father, Friend and Saviour of man?"

L. W.
Lebanon, N. H.

✍ All letters on business should be addressed, *post-paid*, to "THE PUBLISHERS OF THE TELESCOPE AND MISCELLANY, PROVIDENCE, R. I."

✍ We tender our thanks to the different Editors and Publishers, with whom we exchange, for their generosity in sending us their papers during the suspension of our publication.

A reply to "Theophilanthropist" will appear in our next number.

Several communications are on file, and will be published soon.

The Review of Doct. Emmons' Sermon will appear as soon as we can give it room in the paper.

✍ Persons holding subscription papers for the Telescope and Miscellany, are requested to send them to this office, in all next week.

✍ Any person who will obtain us six subscribers, shall have a seventh copy, gratis, and in that proportion for a greater or less number.

POETRY.

"Sing ye praises with understanding."

THE TEAR OF GRATITUDE.

There is a gem more pearly bright,
More dear to mercy's eye.
Than Love's sweet star, whose mellow light
First cheers the evening sky;
A liquid pearl, that glitters where
No sorrows now intrude;
A richer gem than monarchs wear—
The Tear of Gratitude.

But ne'er shall narrow love of self
Invite this tribute forth,
Nor can the sordid slave of pelf
Appreciate its worth;
But ye who soothe the widow's woe,
And give the orphan food,
For you this liquid pearl shall flow—
The tear of Gratitude.

Ye, who but slake an infant's thirst,
In heavenly mercy's name,
Or offer Penury a crust—
This sweet reward may claim.
"Then, while you rove life's sunny banks,
With sweetest flow'rets strew'd,
Still may you claim the widow's thanks,
The orphan's gratitude."

WATCHMAN, WHAT OF THE NIGHT.

"Watchman, tell us of the night,
What its signs of promise are."
"Traveller, o'er yon mountain's height
See that glory-beaming star!"
"Watchman, doth its beauteous ray
Aught of hope or joy foretell?"
"Traveller, yes—it brings the day,
The promised day of Israel."

"Watchmen, tell us of the night;
Higher yet that star ascends."
"Traveller, blessedness and light,
Peace and truth its course portends."
"Watchman, will its beams alone
Gild the spot that gave us birth?"
"Traveller, ages are its own,
And it bursts o'er all the earth."

"Watchman, tell us of the night,
For morning seems to dawn."
"Traveller, darkness takes its flight,
Doubt and terror are withdrawn."
"Watchman, let thy wand'rings cease;
Hie thee to thy quiet home."
"Traveller, lo, the Prince of Peace—
Lo! the Son or God is come!"

AN ACROSTIC.

Vain are all pleasures, all delights are vain,
In either city, village, town or plain,
Replete with fancy'd blessings without
pain,
There's no such thing as happiness to gain,
Unmixed with bitterness, and free from
stain,
Except true virtue deign to guide the vans.